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REVIEW OF DR. CAMPBELL'S ADDRESS TO THE PEOPLE OF SCOTLAND.

"An address to the people of Scotland upon the alarms that have been raised in regard to popery, 1779. By George Campbell."

From this address it appears that a motion had been made in the British Parliament for the repeal of certain acts which infringed the rights of Roman Catholics, and exposed them to suffering. This motion had excited great alarm among protestants, and particularly in Scotland. A cry of danger had been raised, and much agitation produced. A motion had also been made in the General Assembly of the Presbyterians to have them employ their influence with the Parliament against the repeal of those acts. The motion was at first rejected, but Dr. Campbell supposed that it would be renewed at the next meeting of the Assembly; and as it was not probable that he could attend the meeting, he published his views of the subject in the Address now before us.

The Address is such as might have been expected from the powerful mind and amiable temper of the writer, on a sub-
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ject in which his heart was deeply interested. It is divided into three chapters, with the following titles "I. The doctrine of the gospel in regard to persecution, particularly of persecutors. II. The conclusion, to which sound policy would lead us in regard to the toleration of Papists. III. The proper and Christian expedients for promoting religious knowledge, and repressing error." A methodical review of the several parts of the Address will not be attempted. Our object is to exhibit some sentiments and remarks which may be useful to all the readers of the Disciple.

The first chapter commences with the following paragraph:

"The name of *persecutor* is justly become so odious that I know no sect of Christians who do not disclaim the character with abhorrence. Even Papists will not confess that they persecute. By their own account they only administer wholesome severities, for recovering those who have swerved from the truth, or, if irreclaimable, for deterring others from following their pernicious courses—for defending themselves against their

machinations, and for giving timely check to the contagion of heresy. These, say they, are purposes the most salutary imaginable. They maintain farther, that what is done in support of truth, however cruel it may appear, is not persecution; that those punishments only deserve to be branded with that appellation, which are employed in defence of error. But as they are always in the right, they can never be in hazard of inflicting these."

Such is the plea of Papists to evade the charge of persecution. Can better reasons be assigned by any other sect for their abuse of such as dissent from their opinions? "Other parties, says the Doctor, do not with equal arrogancy claim infallibility; but often with greater inconsistency they exact such a respect to their decisions, as can be vindicated only on the supposition that they are infallible."

The Dr. gives his own definition of persecution in the following words:—"The true definition of persecution is, to distress men, or harass them with penalties of *any kind*, on account of an avowed difference in opinion or religious profession. It makes no material odds, whether the distress be inflicted by legal authority, or by the exertion of power altogether lawless.—Nor does the greater or less severity of the punishments make any difference but in degree."

After commenting on several passages of Scripture to show that every degree of persecution is inconsistent with the spirit of the gospel, he observes:—

"The disciple ought doubt-

less to be formed on the amiable pattern exhibited by his Master, whose character it was, as delineated by the prophet, that he would not contend, nor raise a clamour, nor make his voice to be heard in the streets; that he would not break the bruised reed, nor quench the smoking flax: who was not less eminent for all the mild and gentle virtues, humility, condescension, candour, humanity and benignity, than for those which excite higher admiration, patience, purity and justice—not to mention the most comprehensive benevolence or love."

"Is it not most natural to think that a cause will be best supported by the same means by which it was founded, and by which it received its first footing in the earth? Ought there not to appear in the servant some portion, some traces of the spirit of his Master? To the dispensation of the gospel, which is the dispensation of grace, mercy and peace, ought there not to be a suitableness in the methods employed to promote it."

"But, say our opponents in this argument, popery is a superstition so baneful as not to deserve any favour, especially at the hands of protestants. Its intolerance to them and persecuting spirit, if there were nothing else to accuse it of, would be sufficient to justify the severest treatment we could give it: This treatment to papists could not be called persecution, but just retaliation, or a necessary means of preventing perdition to ourselves."

Such were the protestant pretexts for intolerance towards papists. But to this kind of

reasoning the Doctor replies :—
 “Let popery be as black as ye will. Call it Beelzebub if you please. It is not by Beelzebub that I am for casting out Beelzebub, but by the spirit of God. We exclaim against popery, and in exclaiming against it, we betray but too manifestly that we have imbibed of the character for which we detest it—the most unlovely spirit of popery, and with the arms of popery we fight against popery.”

Having urged the command of Christ, “Love your enemies,” &c. the Dr. remarks :—“I am not ignorant that there are Christian commentators, who by their glosses elude the force of the plainest precepts of our Lord, much in the same way that the Jewish rabbies invalidated the commandment of God. Christ, say such, does not mean in those expressions, the enemies of our nation, much less the enemies of our faith ; it is only personal enemies he is speaking of.” To which the Dr. replies, “*That all sorts of enemies are included, there is not a shadow of room to doubt.*”

A more abominable, or more dangerous perversion of scripture was perhaps never made than is now in view. What ! shall a Christian be required to love a few personal enemies if he happens to have such, and still be allowed to hate whole sects, or whole nations of his fellow beings ! The turn given to this command by those deluded “commentators,” was evidently made with a design to accommodate the command to the popular customs of the age in which they lived—*war and persecution*. But with equal ease it may be accommodated to

duelling, and to every species of revenge and murder.

In the second chapter we have a passage which claims the most serious attention of the ministers of the gospel :—

“The sense of what became a minister of the New Covenant, a preacher of good will to men, was so strong on the minds of the primitive Christians, that when our religion came first into favour with the magistrate, it was looked on universally as a becoming action in ministers, to use their good offices in behalf of an unhappy creature who had exposed himself to the stroke of public justice, whenever any favourable circumstances could be pleaded in extenuation of his crime. But in no case whatever was it thought suitable that he should interpose to call for vengeance. That the servant of the Prince of peace should prove a peace maker, mediator and intercessor, was entirely consonant to the nature of his office ; but that he should interpose as an avenger, or as an instigator of others to vengeance, or to violent and vindictive measures, was considered as a practical denial of the Lord that bought him, who came not to destroy men's lives but to save them ; and as what suited more the character of that being whom they called the adversary and accuser of the brethren.”

Happy will be the day when such sentiments shall become universal.

In the last chapter, having stated the proper and Christian expedients for promoting knowledge and repressing error, the Dr. made the following pungent remarks :—

"We are very zealous without doubt, and so are the papists; and what does their zeal mostly, and ours too, amount to? Just to this, that we can be persuaded to do any thing for God's sake, except to love God and our neighbour. Of all tasks this is the hardest. For the sake of God, men will divest themselves of humanity; and to advance their church, will sacrifice every remain of virtue, will even turn assassins and incendiaries. But how few in comparison can be persuaded, for God's sake, to make a sacri-

fice of their pride, of their revenge, of their malice, and other unruly passions? Who can be induced to be humble, to be meek, to be humane, to be charitable, to be forgiving, and to adopt their Master's rule of doing unto others, as they would that others should do unto them."

We have no desire to divert the readers attention from these important sentiments of Dr. Campbell by any remarks that we are capable of adding. "He that hath ears to hear let him hear."

INQUIRIES RELATING TO THE MODE OF REDEMPTION.

"It is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners,"—that "we have redemption through his blood, even the forgiveness of sins." But is it not equally true that there have been great mistakes as to the mode of redemption? And is it not very possible that great mistakes are still prevalent?

The greater portion of people in Christendom are probably hoping to be saved by Jesus Christ. This is true, not only of his professed disciples, but of many who pay little regard either to the principles or the practice of religion. Of those who profess to be his disciples, how many are there who bear scarcely the least resemblance to him, and whose hopes of salvation are little disturbed or weakened by the most flagrant violations of his laws, or a practical disrespect to his example?

Do not such facts afford ground for suspicions that gross and dangerous misapprehensions have been imbibed as to the nature of the Christian religion and the mode of redemption? If we hope for salvation through Christ why do we not follow him? If we regard him as the light of the world and a Divine Legislator, why do we not *obey his precepts*? If we believe that he came to redeem us by his blood, why do we not show our gratitude? If we think there is forgiveness with God through him, why do we not repent that our sins may be blotted out?—Must there not be some mistake in our views of redemption which encourages a hope that will finally make us ashamed?—a hope that we can be saved without obedience to the gospel!

The different sects of Christians all hope for salvation through the same Mediator

all profess to be the disciples of the same Master—of him who has required love one to another as the distinguishing badge of his friends and followers. All profess a sacred regard to his laws which forbid censorious judging, wrath, clamor and reviling; and which require that men should be kindly affectioned—forbearing one another and forgiving one another. Yet is it not a fact that multitudes who make this profession, can bite and devour and revile their brethren, and even imagine that, in so doing, they display a commendable zeal, and evince their love to Christ and his religion?

All the nations of Christendom profess that religion which is “first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy”—a religion which absolutely forbids revenge and rendering evil for evil. Yet how incessantly from year to year, and from age to age, have these nations been employed either in destroying one another, or in preparing for the work of murder and destruction! Have not all the benevolent precepts of the gospel been so explained and tortured, as to give place among Christians to the vilest custom which ever existed even among savages?—A custom which embraces every thing that is abominable, which authorizes the indulgence of the most diabolical passions, and which employs the basest means for the worst of purposes!

For such manifest inconsistency there must be some cause; and is it not probable that some fatal delusion, respecting the mode of redemption, accompa-

nies a supposed faith in the Messiah, and a hope of salvation through his blood? Had it been the avowed object of the Saviour in laying down his own life, to procure a license for his followers to shed each others blood with impunity, what worse might have been expected of Christian nations than they have actually done? And is it not time for Christians to look to themselves and to search out the mistakes which have encouraged such a fatal course of inconsistency?

May it not justly be supposed that these views of redemption which have the greatest tendency to produce a conformity of temper and practice to the precepts and example of Christ are the most likely to be correct, and the most safe for mankind? And as the views of redemption which have been entertained, have been so inefficacious in respect to producing conformity to Christ, ought we not to institute a serious inquiry, whether other views would not have a more salutary influence?

Is there no reason to fear that Christians of different sects, have too commonly laid an undue stress on an assent to opinions which have little if any tendency to reform either the heart or the life? Has it not been common with many of various sects, to rely on a belief in their respective distinguishing tenets, as better evidence of genuine religion or a good heart, than the proper fruits of the spirit—“love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance?” On what other ground than this can we account for the blindness of partizans of one sect in re-

gard to the evidences of piety in those of another? From what other source proceeds such observations as the following?—"He is indeed a man of amiable temper and exemplary morals; but he appears to be a stranger to genuine religion."—"That man has many excellent qualities, he is benevolent, kind, and strictly honest in his dealings, and zealous in religion in his own way; but I see no evidence that he was ever brought to the feet of Christ."—Yet perhaps by the same person, one of his own sect is regarded as a very good Christian, who gives little evidence of love to God or man, unless it may be found in the overflowings of party zeal, and a disposition to censure men whose walk is a hundred fold more exemplary than his own. How often is it apparent that a mere dissent from some party and inexplicable dogma is regarded as greater evidence of a wicked heart than all the prin-

ciples and all the spirit of revenge and war! One man may boast that he has slaughtered a dozen of his fellow men, and without any change in his principles or temper, he may be received as a very good man, an exemplary disciple of a meek and lowly Saviour. Another man against whom there is no ground of complaint, excepting his dissent from some party opinion, is denounced as an enemy to Christ and his religion; and the most uniform course of piety, meekness and benevolence, is not sufficient to cancel the supposed defect in his creed, or to give him a place among men of true religion! What can this be but delusion, or *darkness which ought to be felt?*

The preceding paragraphs are designed as preparatory to future inquiries respecting the mode of redemption, or how it is that sinners are redeemed and saved by Jesus Christ.

EXTRACTS FROM BISHOP WATSON'S LETTER TO DR. BUCHANAN.

"TWENTY years and more have now elapsed since in a sermon before the House of Lords, I hinted to the then government, the propriety of paying regard to the propagation of Christianity in India; and I have since then, as fit occasions offered, privately but unsuccessfully, pressed the matter on the consideration of those in power. If my voice or opinion can in future be of any weight with the King's Ministers, I shall be most ready to exert myself in forwarding any prudent measure

for promoting a liberal Ecclesiastical Establishment in British India;—it is not without consideration that I say a *liberal* establishment, because I heartily wish that every Christian should be at liberty to worship God according to his conscience, and be assisted therein by a teacher, at the public expense, of his own persuasion.

Whether it be a Christian duty to attempt, by lenient methods to propagate the Christian religion among Pagans and Mahometans, can be doubted, I

think by few ; but whether any attempt will be attended with much success, till Christianity is purified from its corruptions, and the lives of Christians are rendered correspondent to their Christian profession, may be doubted by many ; but there certainly never was a more promising opportunity of trying the experiment of subverting Paganism in India, than that which has for some years been offered to the government of Great Britain.

The morality of our holy religion is so salutary to civil society, its promises of a future state so consolatory to individuals, its precepts so suited to the deductions of the most improved reason, that it must finally prevail throughout the world. Some have thought that Christianity is losing ground in Christendom. I am of a different opinion. Some ascetic doctrines, derived from Rome and Geneva, are losing ground amongst learned men ; some unchristian practices, springing from ignorance, bigotry, intolerance, selfsufficiency of opinion, with uncharitableness of judgment, are losing ground among all sober-minded men ; but a belief in Jesus Christ, as the Saviour of the world, as the medium through whom eternal life will be given to all who obey his gospel, is more and more confirmed every day in the minds of men of eminence and erudition, not only in this but in every other Christian country. From this praise I am not disposed to exclude even France itself, notwithstanding the temporary apostacy of some of its philosophers from every degree of faith. I cannot but hope well

of that country when I see its National Institute proposing for public discussion the following subject ; “ What has been the influence of the Reformation of Luther. on the political situation of the different states of Europe, and on the progress of knowledge ? ” especially when I see the subject treated by Mr. Villers, in a manner which would have derived honour to the most liberal Protestant in the first state in Europe.

It is not to be denied, that the morals of Christians in general fall far short of the standard of Christian perfection, and have ever done so, scarcely excepting the latter end of the first century. Yet notwithstanding this concession it is a certain fact that the Christian religion has always operated to the production of piety, benevolence, self-government and the love of virtue among individuals, in every country where it has been received ; and it will every where operate more powerfully, as it is received with more firm assurance of its truth ; and it will be every where received with more firm assurance of its truth as it is better understood ; for when it is properly understood, it will be freed from the pollutions of superstition and fanaticism among the hearers ; and from ambition, domination, and secularity among teachers.”

REMARKS.

The sentiments contained in these extracts were, we believe, the fruits of impartial investigation. The writer was a learned, eminent and aged Bishop of the Church of England. The candour, frankness and independence displayed in his

writings, entitle him to the esteem of all good men.

“Whether any attempt” to propagate the gospel among the heathen “will be attended with much success, till Christianity is purified from its corruptions, and the *lives of Christians* are rendered correspondent to their Christian profession” is a question which, at this day, deserves the serious attention of every believer in Great Britain and America. If the friends of Christianity are at the expense of sending it among the heathen, it is certainly desirable that it should be communicated to them as free from “corruptions” as possible. But how are we to discover and set aside these corruptions? Not by a pertinacious adherence to “human for-

mularies and systems;” not by shutting our eyes against every ray of light which arises in the church; not by the cry of *heresy* against every opinion which does not agree with what we have received by tradition from the Fathers: But by indulging and encouraging the spirit of inquiry and biblical criticism, that we may clearly ascertain “what the spirit saith to the churches” and to mankind.—Having thus discovered what God has revealed, let this be the standard of our faith and our practice. And let nothing be accounted essential to the character of a disciple of Jesus but what he has made so, either in his own ministry or that of his Apostles.

FAMILIAR CONSIDERATIONS, ADDRESSED TO PARENTS, ON THE DUTY OF REQUIRING THEIR CHILDREN TO STUDY THE HOLY SCRIPTURES. *Continued from p. 144.*

For the Christian Disciple.

WE maintain then, that it is not true, that children may not feel interested in reading the holy scriptures; that, on the contrary, we have only to adopt the proper course, and all, who have minds to understand and hearts to feel, will necessarily be attracted by the charms of devotional, moral, and pathetic sentiment, which they will there find scattered in such liberal profusion.

Show me a youth, who can read without interest and without a desire to read again and again the affecting story of Joseph, as related in the last part of the book of Genesis, and I should not hesitate to pronounce

him void of taste and quite insensible to moral beauty. It is as natural for the mind to be pleased with beautiful sentiment, as for the eye to be charmed with a beautiful landscape. No effort need be made. As soon as the object is presented we involuntarily love or admire. We have only to suffer nature to act freely, and she will faithfully execute her part. We have only to give ourselves up to the guidance of unperverted feeling, and we instantly and without effort are disgusted with what is base, and attracted by what is virtuous and lovely and of good report.

I shall now proceed to state

and illustrate several rules to be observed in instructing youth in the knowledge of the holy scriptures. These rules we regard as of essential importance; and, although the observance of them may not be followed by all the good we could wish, we hope at least, that the experiment will be made, and the course recommended, pursued, till time and experience shall show you a more excellent way.

First Rule. *Recommend to the attention of your children, first of all, those parts of scripture, which are the most simple and easy to be understood.*

It is unreasonable to expect, that their attention can be engaged, if, as is too often the case, they are required to read what really excites no ideas whatever in their minds. It is impossible for either young or old to love or admire, unless they first have formed some idea of the objects, which are to excite the sentiments of admiration or love: and we have no doubt, but that much of the distaste for the reading of the scriptures, which is known to exist, may be traced to the indiscreet practice of requiring young people to read the whole bible in course, and, by this means, keeping them occupied for a long time on portions, which are absolutely as unintelligible to them, as though they had been written in an unknown tongue. We do not call in question the authenticity of any part of the sacred volume, or maintain that we are at liberty to pronounce any one page of revelation unimportant in itself: but we are sure that very many pages are unimportant to chil-

dren and to some who are advanced in years, and for this reason more especially, that they are not and cannot be understood. It is a maxim established by common consent, although unfortunately it is not often reduced to practice in our treatment of the young, that we must *understand* what we read in order to receive instruction and benefit therefrom.

Now in a book of such magnitude as the bible,—a book of such remote antiquity, the parts of which were written on such various occasions and for such various ends,—a book which you can read only in a literal translation from languages, which differ essentially in their structure from our own,—a book, in short, which is filled with perpetual references to manners and customs, which have long since grown into disuse,—I say, in a book of such a character, it would be unreasonable in the highest degree to expect, that all should be plain and level to the understandings of children.

I shall be better understood if I come to particulars. There are then certain portions of the inspired volume, which, simply on account of their obscurity, we think it most injudicious to recommend to their attention. *The ceremonial laws of the Jewish code* are decidedly of this character. I can hardly conceive of a surer mode of producing a disrelish for reading the scriptures, than that, which I believe to be pretty common among many christian parents, of requiring their children to read, chapter after chapter in the order in which they are

placed, the books of Leviticus and Numbers, as well as parts of Exodus and Deuteronomy.

What ideas can young children form of the nature of those rites and ceremonies with a description of which those books are principally filled?

Indeed, supposing it possible that they could gain a *perfect acquaintance* with those ritual observances which have now become obsolete, we might still doubt whether it would profit them. But at present it is sufficient reason for saying they ought not to be read by children, that they are quite above their comprehension.

Nor do we think it proper at an early age to read such difficult parts of scripture, as *the book of Job, the writings of the Prophets, or the doctrinal parts of the Apostolical Epistles.*

In all these, every candid person must acknowledge, that there are many things hard to be understood. They are excellent in themselves; but quite above the understandings of ordinary youth. They are inspired writings; but they were composed not for children, but for grown men: and reason teaches to accommodate mental as well as corporal food to the capacity which is to receive it. Children must be fed with milk and not with strong meat; for as yet they cannot bear it

Ask any child of a good understanding, under the age of ten years, after reading a chapter from the sublime writings of Isaiah or Ezekiel, whether it has formed any definite ideas of its meaning, and I believe the answer will be invariably the same.

How can young children gain any knowledge or receive any good impressions from studying some of those very difficult chapters contained in the Epistle of Paul to the Romans or in that to the Galatians? How will they be able to understand the Revelations of St. John, or perceive the moral of the book of Job, or put a spiritual meaning on the terms and descriptions found in Solomon's Songs?

You will not I trust understand me to maintain that children must absolutely read nothing but what is perfectly intelligible to them. I mention this caution now; and I shall have occasion to refer to it again, and to explain my meaning more fully under the second Rule.—But what I intended to assert was this, that, other things being equal, you should begin with those parts of scripture, which are most simple and plain.

In a following number, we will state our second Rule, and then show how they are both to be applied.

THE LITURGY OF THE JEWS.

“Shemoneh Eshreh—The Eighteen Prayers.”

FIRST PRAYER.

“BLESSED be thou, O Lord our God, the God of our fathers,

the God of Abraham, the God of Isaac, the God of Jacob, the Great God, powerful and tre-

mendous, the High God, bountifully dispensing benefits, the Creator and Possessor of the Universe, who rememberest the good deeds of our fathers, and in thy love sendest a Redeemer to those who are descended from them, for thy name sake, O King, our Helper, our Saviour and our Shield. Blessed art thou, O Lord, who art the Shield of Abraham."

SECOND PRAYER.

"Thou, O Lord, art powerful forever, Thou raisest the dead to life, and art mighty to save, Thou sendest down the dew, stillest the winds, and makest the rain to come down upon the earth, and sustainest with thy beneficence all that live therein; and of thy abundant mercy makest the dead again to live. Thou helpest up those that fall; Thou curest the sick. Thou loosest them that are bound, and makest good thy word of truth to those that sleep in the dust. Who is to be compared to thee, O thou Lord of might? And who is like unto thee, O our King, who killest and makest alive, and makest salvation to spring up as the herb out of the field? Thou art faithful to make the dead to rise again to life. Blessed art thou, O Lord who raisest the dead again to life."

THIRD PRAYER.

"Thou art holy, and thy name is holy, and thy saints do praise thee every day. Selah. For a great King and an holy art thou, O God. Blessed art thou, O Lord God most Holy."

FOURTH PRAYER.

"Thou of thy mercy givest knowledge unto men, and teachest them understanding; give

graciously unto us knowledge, wisdom and understanding. Blessed art thou, O Lord, who graciously givest knowledge unto men."

FIFTH PRAYER.

"Bring us back, O our Father, to the observance of thy law and make us to adhere to thy precepts, and do thou, O our King, draw us near to thy worship, and convert us to thee, by perfect repentance in thy presence. Blessed art thou, O Lord, who vouchsafest to receive us by repentance."

SIXTH PRAYER.

"Be thou merciful unto us, O our Father, for we have sinned; pardon us, O our King, for we have transgressed against thee. For thou art a God, good and ready to pardon. Blessed art thou, O Lord, most gracious, who multiplieth thy mercies in the forgiveness of sins."

SEVENTH PRAYER.

"Look, we beseech thee, upon our afflictions. Be thou on our side in all our contentions and plead thou our cause in all our litigations; and make haste to redeem us with a perfect redemption for thy name's sake. For thou art our God, our King, and a strong Redeemer. Blessed art thou, O Lord, the Redeemer of Israel."

EIGHTH PRAYER.

"Heal us, O Lord our God, and we shall be healed. Save us, and we shall be saved. For thou art our praise. Bring unto us sound health, and a perfect remedy for all our infirmities, and for all our griefs, and for all our wounds. For thou art a God who healest, and art merciful. Blessed art thou, O Lord

our God, who curest the diseases of thy people Israel."

NINTH PRAYER.

"Bless us, O Lord our God, in every work of our hands, and bless unto us the seasons of the year, and give us the dew and the rain to be a blessing unto us upon the face of all our land, and satiate the world with thy blessings, and send down moisture upon every part of the earth that is habitable. Blessed art thou, O Lord, who givest thy blessing to the years."

TENTH PRAYER.

"Convocate us together by the sound of the great trumpet, to the enjoyment of our liberty, and lift up thy ensign to call together all of the captivity, from the four quarters of the earth, into our own land. Blessed art thou, O Lord, who gatherest together the exiles of the people of Israel."

ELEVENTH PRAYER.

"Restore unto us our Judges as at the first, and our Counsellors as at the beginning, and remove far from us affliction and trouble, and do thou only reign over us in benignity and in mercy, and in righteousness, and in justice. Blessed art thou, O Lord, our King, who lovest righteousness and justice."

TWELFTH PRAYER.

"Upon the pious and the just, and upon the proselytes of justice, and upon the remnant of thy people of the house of Israel, let thy mercies be moved, O Lord our God: and give a good reward unto all, who faithfully put their trust in thy name, and grant us our portion with them, and forever let us not be ashamed. For we put our trust in thee. Blessed art thou, O Lord,

who art the support and confidence of the just."

THIRTEENTH PRAYER.

"Dwell thou in the midst of Jerusalem, thy city, as thou hast promised; build it with a building to last forever, and do this speedily, even in our days. Blessed art thou, O Lord, who buildest Jerusalem."

FOURTEENTH PRAYER.

"Make the offspring of David thy servant speedily to grow up, and flourish, and let our horn be exalted in thy salvation. For we hope for thy salvation every day. Blessed art thou, O Lord, who makest the horn of our salvation to flourish."

FIFTEENTH PRAYER.

"Hear our voice, O Lord, our God, most merciful Father, pardon and have mercy upon us, and accept of our prayers, with mercy and favour, and send us not away empty from thy presence, O our King, for thou hearest with mercy the prayer of thy people Israel. Blessed art thou, O Lord, who hearest prayer."

SIXTEENTH PRAYER.

"Be thou well pleased, O Lord our God, with thy people Israel, and have regard unto their prayers, restore thy worship to the inner part of thy house, and make haste with favour and love to accept of the burnt sacrifices of Israel, and their prayers, and let the worship of Israel thy people be continually well pleasing unto thee. Blessed art thou, O Lord, who restorest thy divine presence to Zion."

SEVENTEENTH PRAYER.

"We will give thanks unto thee with praise. For thou art the Lord our God, the God of

our fathers forever and ever. Thou art our Rock and the Rock of our life, the Shield of our salvation. To all generations will we give thanks unto thee, and declare thy praise, because of our life which is always in thy hands, and because of our souls which are ever depending upon thee, and because of thy signs which are every day with us, and because of thy wonders, and marvellous loving kindnesses, which are morning and evening, and night, continually before us. 'Thou art good for thy mercies are not consumed. 'Thou art merciful for thy loving kindnesses fail not. Forever we hope in thee, and for all these mercies, be thy name, O King, blessed, and exalted and lifted up on high forever and ever; and let all that live, give thanks unto thee. Selah. And let them in truth and sincerity praise thy name, O God of our salvation, and our help. Selah. Blessed art thou, O Lord, whose name is good, and whom it is fitting always to give thanks unto."

EIGHTEENTH PRAYER.

Give peace, beneficence, and benediction, grace, benignity, and mercy unto us, and to Israel thy people. Bless us, O our Father, even all of us together as one man, with the light of thy countenance. For in the light of thy countenance hast thou given unto us, O Lord, our God, the law of life, and love, and benignity and righteousness, and blessing and mercy, and life and peace. And let it seem good in thine eyes to bless thy people Israel with thy peace at all times, and in every moment. Blessed art thou, O Lord, who

blessest thy people Israel with peace. Amen."

REMARKS.

These "Eighteen Prayers" were copied from Dean Prideaux's *Connections*, v. II. book VI. p. 538—542. By the historian we are told, that the Jewish writers say—these prayers were composed and instituted by Ezra; that it is certain they are very ancient; that they were used as a Liturgy in the synagogues of the Jews in the time of our Saviour's ministry; and consequently that he joined with the Jews in the use of these forms when he worshipped with them in their synagogues. See p. 528.

It is reasonable to suppose that from an established Church Liturgy we may obtain correct information of the views of that Church in respect to the *number* of persons in Deity. Suppose that two thousand years hence, a dispute should arise in respect to the avowed opinion of the present Church of England on that point; if a copy of their Liturgy, or their established forms of prayer, can then be produced, will it not decide the question? Evidence of the same nature we now have as to the faith of the ancient Jewish Church. We have not only many prayers of individuals recorded in the scripture; but we have also, handed down to us, the established Liturgy, which was used in their public worship. In the English Liturgy, God is evidently considered as *three* persons. In the Jewish Liturgy, he is as evidently regarded as *one* person only; unless the terms, KING and FATHER, mean *three* persons in *one* Being; and

unless pronouns of the singular number denote a plurality of persons.

Whatever may be thought of the opinions, or the worship, of the Jews in general, no Christian will say, that our Saviour had erroneous views of God. He, however, not only prayed to God, but prescribed a form of prayer for his disciples. In his own prayers he uniformly addressed God as *his Father* and as one person only; and he taught his disciples to pray after this manner, "*Our Father,*" &c. Does a *Father* mean *three persons*?

Before the destruction of Jerusalem, another prayer was added to the Jewish Liturgy; a prayer "*against the Christians,*" said to have been written by Rabbi Gamaliel, or one of his pupils.

THE ADDITIONAL PRAYER.

"Let there be no hope to them, who *apostatize* from the true religion; and let *heretics*, how many soever they be, all perish as in a moment. And let the kingdom of pride be speedily rooted out, and broken in our days. Blessed art thou, O Lord our God, who destroyest the wicked and bringest down the proud."

Thus possible it was for the majority of the Jewish Clergy, to be in a gross error; and, in their prayers, to reproach those as *apostates* "*from the true religion*" who were the humble followers of the Lord Jesus. Would it not have been happy for the Christian world if the spirit displayed in this prayer

had been confined to the unbelieving Jews?

In view of this affecting example, does it not behove Christians of every denomination, to beware lest they in like manner "*call evil good and good evil*?" No Christians, we may presume, have greater confidence in the rectitude of their own opinions, than the Jewish Clergy had in theirs, when they admitted this shocking prayer as a part of their Liturgy. But every Christian will acknowledge, that, notwithstanding their confidence in their own goodness, and in the correctness of their own opinions, they were in a very great error; and that the prayer "*against the Christians*" was expressive of a *temper* to rejoice in the ruin of the disciples of Jesus.

Those of the Jews who possessed this haughty, selfconfident, and overbearing spirit, were completely fortified against conviction of their errors. In their tempers, they were prepared to despise every attempt which a Christian might make to open their eyes. If miracles were wrought to convince them, rather than yield to the evidence, they would ascribe these works to the agency of the devil; and all the piety and virtue of the Messiah and his followers was nothing in their estimation. Whenever we see such a spirit in any class of men, we may be pretty certain, that if they have the right side of a question in debate, it is owing to *accident* rather than to *humble and patient inquiry*.

EXTRACTS FROM MR. THORPE'S SPEECH AT THE MEETING FOR
FORMING THE "REYNOLDS' COMMEMORATION SOCIETY."

NEVER surely were the inhabitants of Bristol convened upon a more solemn, or a more affecting occasion than the present—to render a grateful tribute of respect to one of the best of men, and to perpetuate the memory of a philanthropist of singular and transcendent excellence. Thousands can testify that he was an ornament of our nature ; an honour to our city ; the glory of the society to which he belonged ; and a blessing to the empire and to the world. When the eye saw him, it blessed him ; when the ear heard him, it bore him witness ; he was eyes to the blind, and feet to the lame ; *the cause which he knew not, he searched out* ; he made the widow's heart to sing for joy ; and the blessing of the outcast orphan, ready to perish, came upon him. He is now gone to that country, from whose bourne no traveller returns ; and while Bristol, with her widows and her orphans, are weeping over his ashes, the whole nation has reason to lament his departure. That departure, however, was attended with many alleviating circumstances ; which, although they may deepen our sensibility, are calculated to assuage the violence of our grief. We sorrow not for this righteous man, as those who have no hope. We entertain the faith of Christians, and cannot give place to the despair of heathens. He hath rested from his labours, and his works shall follow—not to procure his title, but to prove his RIGHT to the tree of life, and

to enter within the gates of the heavenly Jerusalem. We adore that kind and indulgent Providence, which spared his valuable life for so many years, and thus permitted him to mature those plans which he had projected for the relief of misery, ages after his decease. We congratulate our fellow-citizens on the honour they have done to themselves, by assembling this day to embalm his memory with their tears ; to catch, with his falling mantle, the sacred flame that glowed with such fervour in his bosom ; and to do what within them lies to give immortality to a name so dear and so venerable. That we may be enabled with more facility to transcribe his virtues, and copy his example, let us review the character of that benevolence by which he was so eminently distinguished.

The benevolence of Richard Reynolds, was of the highest order. It was liberal, diffusive, universal. Not narrowed by party prejudice, nor bounded by the limits of party connexions ; it embraced the family of man ; yea, the whole circle of living beings, endowed with a capacity of pleasure or of pain. In its contemplation of the vast, however, it did not overlook the minute ; in its comprehension of the whole, it did not, like the modern philosophy, neglect the parts of which that whole is composed. Its operations were regulated by the respective claims of nature, of gratitude, of friendship, of consanguinity ; of religious connexions, of moral

worth, and of the various degrees of wretchedness amongst the unhappy objects upon whom his bounty was bestowed.

Proceeding in the first instance, from compassion, it was afterwards purified by a religious principle, and strengthened by a sense of his awful responsibility to the great Lord of all, for the talent with which he was entrusted. Compassion, improperly cultivated, degenerates into an useless sensibility. An interesting account of human wretchedness excites its pleasurable sympathetic emotions; the tongue utters the law of kindness; the man exults in his own virtuous sensibility, and thus becomes the dupe of self-deception. But to enter the abodes of the wretched; to examine into debts, and wants, and diseases; to give time and thought, and talents, and labour, and property—this is the substance and not the shadow of virtue. Extreme sensibility is a mental disease; it unfits us for relieving the miserable, and tempts us to turn away, like the cold-hearted Priest or Levite. It avoids the sight, and suppresses the thoughts, of pain under the pretence of delicacy of feeling and a tender heart! Such was not the benevolence of the Bristol Philanthropist; his was purified, strengthened, and animated by Christian principles—steady, uniform, and persevering. Neither ingratitude, nor imposture, nor opposition, nor even the frost of age, could chill its ardours, or relax its exertions.

His eloquence was not that of words, but of deeds. He left others to define benevolence—

he studied the practice of it. While the child of sensibility was weeping, he was extending relief. While philosophers were disputing whether philanthropy arise from selfishness, or instinctive tenderness, or modes of education, or the force of early and local associations, or from the combined influence of all those causes—heedless of their contentions, he was exemplifying in real life, privately and before the world, the character of a true philanthropist.

His beneficence was guided by wisdom and discretion. To furnish employment for the healthy; to supply the want of the really indigent and necessitous; to ease the aching heart of the father, who after toiling the live-long day, finds, instead of rest at home, what he is the least able to bear, the cries of a numerous family demanding bread, when he has none to give; to assuage the sorrows of poverty overtaken by sickness, or overwhelmed with misfortune; to smooth the furrowed cheek, and make the winter of age wear the aspect of spring; to act the part of a father to helpless orphans, on whom no parent of their own ever smiled; to supply the want of sight to the blind; feet to the lame; and speech to the dumb; to rescue vice from guilt, and infamy, and ruin; and during the season, afford a shelter from the fury of the storm; to relieve the distress, and yet spare the blushes of those who have known better days—*these* were the employments of Richard Reynolds—*these* were the offices of mercy in which he delighted. His whole conduct was marked by

the most consummate wisdom ; and left us at a loss whether to admire most the benevolence of his heart or the power of his understanding—the deeds of mercy which he performed, or the manner in which he performed them.

All this prudence and benevolence was adorned with modesty and humility. His bounty was not the result of fear, like the obedience of a slave who trembles under the scourge of a haughty tyrant. It was not excited by the prospect of remuneration, nor extorted by the fear of punishment, nor performed with a view to *merit* an inheritance in heaven. All such sentiments he rejected with abhorrence—placed his whole dependence for eternal life upon the sovereign mercy of God, through the propitiatory sacrifice of his Redeemer ; and if the gates of heaven had been closed, and the flames of hell extinguished, he would have loved mercy, and delighted in acts of charity ! He laid claim to no distinctions, assumed no airs of superiority, and never attempted to catch the public eye, by an ostentatious display of extraordinary excellence. His goodness often descended in secret, and, like the Providence of heaven, concealed the hand that sent the relief. He was a burning and a shining light, and would have no man know it. But he could not be hid. To hide goodness like his was impossible.

He practised benevolence for the sake of the pleasure with which the practice of it was attended. He felt a luxury in doing good, and he determined

to enjoy that luxury. His goodness might sometimes be requited with evil, but this moved him not. He knew that no deed of mercy could be wasted ; that some ministering angel is stationed in every department of the moral world, to gather up the fragments that fall from the table of benevolence, that nothing may be lost.

Low lies the hoary head that was crowned with glory ! Dim, and no more with ardour bright, are those eyes that once beamed with kindness and love ! Cold and silent as the clod of the valley is that heart, that glowed and beat with the purest affection ! Torpid and benumbed are those feet, that carried him to the hovel of anguish and despair, and those hands which so often hushed the orphan's cries, and wiped away the widow's tear ! In ruins and desolation lies that temple where God took up his dwelling, and shed abroad the effusions of his love. But shall this edifice always be in ruins ? No ! The holy spirit will rebuild the sanctuary which he once honoured with his presence, in a more glorious form—as the tabernacle in the wilderness was taken down, to be erected on a more magnificent scale on the mount of Zion. But this I say, brethren, that flesh and blood cannot inherit the kingdom of heaven, neither can corruption inherit incorruption. Behold I shew you a mystery ! We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound, and the dead shall be raised. Corruption shall put on incorruption,

and mortality shall put on immortality. Thus, incorruptible and immortal, formed and fashioned after the model of the glorious body of his Redeemer, shall Reynolds rise from the dust ; and before assembled worlds, be placed at the right hand of the Sovereign Judge. Then he that sitteth upon the throne, in his own glory and in the glory of his Father, with all the angels of God around him, will say to the man whom we loved, "Come, thou blessed of my Father, inherit the kingdom prepared for thee before the foundation of the world—For I was an hungered and thou gavest me meat ; I was thirsty,

and thou gavest me drink ; I was naked, and thou clothedst me ; I was a stranger, and thou didst take me in ; I was sick, and in prison, and thou visitedst me." Still adorned with that modesty for which he was so conspicuous, in the vale of sorrows, he replies, "Oh, my Lord, when saw I thee hungry, and thirsty, and naked, and a stranger, and sick, and in prison, and ministered unto thee." Then shall the King say, "For as much as thou hast done it unto the least of these my brethren thou hast done it unto me ; enter thou into the joy of thy Lord !"

ALARMING CALCULATIONS.

IN the Evangelical Magazine for November, 1816, we have a concise review of a pamphlet entitled, "Means of improving the condition of the poor in morals and happiness, considered in a lecture, delivered at the Minor Institute."

This work is highly recommended as "a most seasonable production," and as "affording in a pamphlet the condensed information of many volumes." A picture of mendicity is drawn which is truly frightful. "London beggars alone are said to amount to FIFTEEN THOUSAND—*nine thousand* of which are children."

"The cause of these evils is then traced, and found to originate in ignorance, idleness and intemperance.

"The number of females in

the kingdom at large, who exist by *prostitution*, is calculated at *one hundred thousand*, one half of whom infest the metropolis !

"Other sources of evil are considered—the extent of credit, perjury, smuggling, gambling, tippling, dram-drinking, &c.

"The evils of war are pointed out and a table is given describing the rise and progress of British wars, and of the national debt, which they have produced, amounting to NINE HUNDRED AND FORTY-THREE MILLIONS !"

If such is the "Road to Ruin" in Great Britain, let the people of this country take warning and "flee from the wrath to come."

NEGRO SLAVERY AN OBSTACLE TO THE SUCCESS OF MISSIONARIES AMONG THE INDIANS.

THE venerable author of "The Star in the West," Elias Boudinot, says,—

"The writer of these sheets, many years ago, was one of the corresponding members of a society in Scotland for promoting the gospel among the Indians. To further the great work, they educated two young men of very serious and religious dispositions, and who were desirous of undertaking the mission for this purpose. When they were ordained and ready to depart, we wrote a letter in the Indian style, to the Delaware nation, then residing on the northwest of the Ohio, informing that we had, by the goodness of the Great Spirit, been favoured with a knowledge of his will, as to the worship he required of his creatures, and the means he would bless to promote the happiness of men, both in this life and that which is to come. That thus enjoying so much happiness ourselves, we could not but think of our red brethren in the wilderness, and wish to communicate the glad tidings to them, that they might be partakers with us. We had therefore sent them two ministers of the gospel who would teach them these great things, and earnestly recommended them to their careful attention. With proper passports the missionaries set off, and arrived in safety at one of their principal towns.

The Chiefs of the nation were called together, who answered them, that they would take it into consideration, and

in the mean time that they might instruct their women, but they should not speak to the men. They spent fourteen days in council, and then dismissed them very courteously with an answer to us.

"This answer made great acknowledgements for the favour we had done them. They rejoiced exceedingly at our happiness in thus being favoured by the Great Spirit, and felt very grateful that we had condescended to remember our red brethren in the wilderness. But they could not help recollecting that we had a people among us, who, because they differed in colour, we had made slaves of, and made them suffer great hardships and lead miserable lives. Now, they could not see any reason, if a people being *black* entitled us thus to deal with them, why a *red* colour should not equally justify the same treatment. They therefore were determined to wait to see whether all the black people amongst us were made thus happy and joyful, before they could put confidence in our promises; for they thought a people who had suffered so much and so long by our means should be entitled to our *first attention*; that therefore they had sent back the two missionaries, with many thanks, promising that when they saw the black people amongst us restored to freedom and happiness, they would gladly receive our missionaries."

This valuable extract was copied into the "Portraiture of Domestic Slavery," with the

following remark of Mr. Boudinot—"This is what in any other case would be called close reasoning, and is too mortifying a fact to make further observations upon." p. 13, 14.

The "reasoning" may indeed be called "close," and the "fact" on which it is grounded is truly "mortifying;" but perhaps we should not dismiss the subject without "further observations." While I admire the philanthropy and benevolence which are displayed for sending the gospel into the various parts of the world, I cannot but regard the slaves in this country as a class of beings who have as strong claims on the compassion of Christians as either "our red brethren in the wilderness," or the people of the East Indies. And is it not remarkable that a circumstance which was so obvious to the red chiefs, whom we call *savages*, should have been so generally overlooked by their white brethren? "They thought a people who had suffered so much and so long by our means, should be *entitled to our first attention*." Well they might think so; yet a million of these poor slaves have been too generally passed over in the plans of benevolence which have been adopted in our country.

It is, however, a pleasing consideration, that the condition of the slaves in this land of freedom, is becoming more and more the subject of attention. Several efforts have been made to awaken public sympathy for these sufferers. The "Portraiture of Domestic Slavery" contains a variety of facts, well adapted to the object for which

they are brought before the public. A valuable pamphlet has also been recently published in this vicinity, entitled "Horrors of Slavery." It is chiefly composed of well chosen extracts from Parliamentary speeches, and the writings of men who have distinguished themselves in the cause of humanity and benevolence.

The compiler of the pamphlet has long had his mind impressed with the importance of the subject, and it is hoped that his attempt to excite the attention, and sympathy of his fellow-citizens will not fail to produce good effects. No one, it is believed, can read this tract, with an impartial mind, without being convinced that the white people of this country are chargeable with the most glaring inconsistency, and that something *ought to be done* to effect the emancipation of the slaves.

Had slavery been unknown in this country to the present time, a proposition for introducing it would be regarded with horror by every benevolent man in the nation. Yet such is the influence of habit and custom, that a great portion of our fellow-citizens can sleep very quietly while a *seventh part* of the people of the United States are deprived of the natural rights of men, and held as the mere *property* of others—as liable to be bought and sold as the beasts of the field! Yet we call our country "the land of liberty;" we fancy that we are an enlightened people, and even assume the name of *CHRISTIANS*! Have we then any reason to wonder that even *savages* can

discern our inconsistency, and of our intentions in sending missionaries among them.
that they scruple the kindness

OF FALSE HONOUR.

No one can have observed the astonishing influence which the principle of regard to reputation exercises over the conduct and opinions, especially of the young, without acknowledging that nothing is of more importance than to regulate aright the sentiment of honour. It is a principle which in some men at all times, and in all men at some times, supplies the place of every other motive; the place of selfishness, of affection, and even of religion. There are some whose glory is always in their shame, and others who are too often ashamed of their true glory.

It is unnecessary to define with care the meaning of honour and shame. Every one is sensible that they refer to the opinion of the world; an opinion which it requires no great sagacity to collect. Nothing is more common than to find men, who have taken no pains to ascertain the laws of moral obligation, talk of the commands of honour; and many who discover an alarming insensibility to the displeasure of their God, are ridiculously alive to the perception of disgrace from their equals.

Of the numerous kinds of false honour of which we are absurdly enamoured, the first we shall mention is that which is bestowed merely upon appearances. Thousands are willing to receive admiration for qual-

ities to which they are sensible that they have no pretensions, running the hazard of being detected by the world for the sake of enjoying a little while its mistaken good opinion. How many will not part with the pride of passing for rich men while they are secretly trembling at the desperateness of their fortunes; for men of learning, while they are imposing upon the ignorant with showy and superficial acquirements; for men of deep sagacity, by carefully maintaining an affected gravity and oracular reserve; for men of consequence, by an assuming stateliness, and pretensions to the confidence of those high in office; for men of wit, by retailing the jokes and humour of the last company to which they were admitted; for happy men, by affected indifference or constrained pleasantry; for religious men, by solemn countenances, and the regular observance of the ordinances and seasons of public worship. To pass through life with a reputation which you are all the while conscious of not deserving, is a folly little short of that of the actor who should feel proud of the praise due only to the writer of the fine sentiments he utters, or the character he personates. Nothing affords a nicer distinction between the man of true and false honour, than that the former aims to be what the latter

wishes to *appear*. To the man of real merit, undeserved commendation is an admonition; to the hypocrite or fool, it is satire.

A second species of false honour is that which is current only in particular circles, connexions, or professions. The inexperienced, as they are entering the world, gather all their notions of reputation from the reception which they have enjoyed in particular societies where they are so fortunate as to be pleasing; and, content with this, they rarely attain to general conceptions of what is truly reputable, or learn to estimate aright what is the real value of human consideration. In the dissipated circles of the young and thoughtless, the idea of honour coincides with that of bold and hardy opinions, wild generosity, unrestrained expense, and a ridiculous pretension to vices of which they are not guilty. In other companies where the imagination has been diseased by some romantic passion or injudicious course of reading, the notion of honour consists in some chivalrous sentiments of delicacy, and a singular tenderness or loftiness of friendship. Among those who are engaged in the military profession, honour is placed in a strict jealousy of reputation, an absurd sensibility to affront, a minute regard to rank, and the preservation of subordination which is not to be transgressed. Among some, honour is dispensed only as a tribute to hereditary consequence or great wealth; with others it is a custom to commend no one who is not in some way connected with their

interests and party, and has a fellow-feeling in all their prejudices, and a readiness to promote all their aims. These narrow and confined notions of honour easily engross the imaginations and pervert the judgment of those who are entering into life; and thus to attain the consideration of particular associates, they are induced to sacrifice qualities of more intrinsic worth which they never can recover. This greediness for partial reputation, like the imprudence of an intemperate man who in summer barter his clothes for an intoxicating draught, and in winter, himself uncovered and unprotected, leaves at last the poor candidate for the world's fame to mediocrity, or obscurity, or contempt.

A third species of false honour is that which is paid to qualities which have no value in themselves, or which if they have, confer no merit on those who possess them. And yet so infatuated are we in our pursuit of consideration, that these perhaps, are the very qualities of which we are most proud, the very qualities to which the world pays the most idolatrous respect. Of this kind is the homage offered to beauty; a homage at once intoxicating the idol and distracting the worshippers. Such is the respect which we enjoy from the reputation of our ancestors. Hence all the absurdity of family pride, and the extravagant desire of great and consequential connexions. Of this kind, too, is the blind reverence given to the pomp and vanities of life, to exterior decoration, splendid

establishments, and all the arrogance which too often attends wealth inherited or elevations suddenly attained. Strange as it may appear, the respect and consequence which we most covet, and which the world most readily pays is not that which is given to our own exertions, but that which is attached to what we call the gifts of nature or fortune.

Again. That may be called false honour, or an honour of which it is ridiculous to be proud, which is only the customary respect to the station we hold or the place we fill—the consequence of the common order and civility of society. It is the character of the weakest minds to be tenacious of that deference which, in those who offer it, implies no esteem and discovers no affection, and which is paid equally to those who have preceded and to those who succeed us. Such is the precedence which is granted to age, and the courtesy which the established laws of social intercourse demand for the stranger or for those who sustain a public character. Of this kind is the fawning sycophancy of those who are the retainers of men in office, and such too is the customary civility which is not refused to certain professions and occupations in life. To a man of liberal and extensive views it is truly painful to find that he is ever sharing a homage which is unanimated with any portion of real regard; and he feels an indescribable desire to avoid the parade of politeness without feeling, and complaisance without respect.

Another species of false hon-

our is that which is the mere admiration of ignorance, the vulgar echo of some foolish flatterers, or the complimentary address of interested dependants. There is a kind of popularity which makes a wise man suspect himself, and reduces him greatly in his own estimation. He is tempted to inquire like the Athenian, when the crowd applauded, "What great absurdity have I committed?" By this kind of honour is meant not merely the applause of the ignorant, but the good opinion of the corrupt. Such approbation is alarming—such praise is reproach!

To a man who is the slave of that honour which cometh from men only, every thing is alarming. Floating upon such an unstable element as popular favour, every change of the wind fills him with anxiety. He watches every successive breeze of popularity lest it should be weaker than the last, and trembles at every new cloud which shews itself in the horizon of his prospects. Such a man must accommodate himself, his words and his actions, continually to the fashions and prejudices of the age, and to be the creature of the multitude lose all dignity of sentiment and independence of conduct.

The last species of false honour which we shall mention is that which is raised on the ruins of others' reputation. This is a kind of fame which is sought by the ambitious, the envious, the avaricious, and the profligate; and it too often is viewed with complacency by those who ought to despise it. Nothing shows more fairly the unsub-

stantial nature of that reputation which is commonly desired, than this disposition to obscure others that we may shine with greater lustre ; for who does not see that, if every man could be completely successful in this reduction of others' merits, the standard of reputation would be perpetually lowering and the applause of the world continually diminishing, so that reputation and praise would be at length reduced to an indefinitely contemptible quality, and worth would vanish entirely in the attempts of individuals to

monopolize it. Indeed it is an alarming consideration that the love of false honour is the sure and imperceptible waste of all that is honourable.

From these remarks we may be induced, and not without reason, to conclude that much of the estimation which is lavished in society is not of such intrinsic value as to be eagerly desired or prized as an attainment ; and that the world is seldom permitted to be the dispenser of the honour that cometh from God. B.

FRIENDLY ADMONITION TO THE EDITOR.

THE following is an extract of a letter recently received from a distant correspondent, who has concealed his name :—

"I have lately, and for the first time, observed in the number for February, 1816, p. 47, these words :—' If we speak it with reverence, we may say, that even Omnipotence cannot effect the conversion of a sinner without his consent.' I must confess that on the first reading I was sorry to see it, and not a full and explicit explanation given, which was in the power of the writer to have done.—Twenty-four hours had not elapsed before this same passage was read to me by one who observed he could not subscribe to a doctrine like this. While I give you the fullest assurance that my best wishes attend you in the prosecution of a design congenial with the spirit of Christianity, as given by Christ and his Apostles, and in opposi-

tion to that spirit of intolerance and condemnation which has usurped the place of love, candour, charity and benevolence, among professed Christians ; I most sincerely regret that any incautious expression, or unexplained matter, should appear, calculated to confirm the prejudices already too strongly riveted in the mind of any occasional reader, and produce that disgust against the truth of the doctrines and practices endeavoured to be supported, which may eventuate in a rejection of the whole mass of good matter, and uncontrovertible arguments contained in your periodical publication."

This friendly admonition demands the gratitude of the Editor. It is, however, not easy for him to foresee, in all cases, what explanations will be given of a passage to which he allows a place in the Christian Disciple. Nor is he informed how the pas-

sage quoted was understood by the person who could "not subscribe to a doctrine like this." It is however probable that it was supposed to *limit the power of God*, or to *deny his agency* in the conversion of the sinner; neither of which has the Editor any disposition to do; and he presumes that neither was intended by the writer of the article. The object of the writer probably was this, strongly to express the impossibility of such a thing as the *conversion of a sinner without his own agency, will, or "consent;"* and to alarm those who live in a careless neglect of their souls, under the pretext of "waiting God's time for conversion." This will perhaps fully appear to the candid reader by giving the whole paragraph:—

"As religion is a subject of choice, it is not to be forced upon us either by God or man. Nor are we to wait in careless indifference and indecision, expecting miraculous agency to turn us from a course of sin to the service of God. If we speak it with reverence, we may truly say, that even Omnipotence cannot effect the conversion of the sinner without his consent. *For conversion implies the consent and choice of the mind to serve God.*"

The last sentence is a reason for the strong language in the preceding; and it rests on this supposition, that *conversion* and the *consent of the sinner to serve God*, are the same thing, or that they mutually imply each other. Had the writer said, that Omnipotence cannot produce the

consent of a sinner to serve God without converting him, would the objector have said, "I cannot subscribe to a doctrine like this?" It is presumed that he would not. Yet this would have been limiting the power of God as much as the other expression. It is believed that similar language for the same purpose, has been a thousand times used by those who are regarded as the orthodox of New-England. Indeed they have used as strong language on this point as the Editor of this work or any one of his associates is disposed to adopt. It is however granted that care ought to be taken in a work like this, to have sentiments expressed in language which is easily understood, and not needlessly to give offence to any class of Christians.

Miss Hannah More uses the following strong language on another subject:—"Repentance, if one may venture the bold remark, almost disarms God of his power to punish."* Had this originally appeared in the Christian Disciple, the above-mentioned objector would probably have said—"I cannot subscribe to a doctrine like this." People in general are not aware how much they are governed by their prejudices in judging of what they read. That which they will approve in one writer they will condemn in another. This inconsistency is not confined to any one denomination of Christians; but it may probably be found in every denomination, and, in some degree, in every man.

* Practical Piety, p. 150.

Prepossession in favour of an author is quick to invent a favourable meaning to a questionable form of words; and prepossession against an author is as quick to imagine some ground of censure.

THE DEATH OF THE RIGHTEOUS.

By J. Montgomery.

THIS place is holy ground ;
 World, with thy cares away !
 Silence and darkness reign around,
 But, lo ! the break of day :
 What bright and sudden dawn appears,
 To shine upon this scene of tears ?

'Tis not the morning light,
 That wakes the lark to sing ;
 'Tis not a meteor of the night,
 Nor track of angel's wing :
 It is an uncreated beam,
 Like that which shone on Jacob's dream.

Eternity and time
 Met for a moment here ;
 From earth to heaven, a scale sublime
 Rested on either sphere,
 Whose steps a saintly figure trod,
 By death's cold hand led home to God.

He landed in our view,
 Midst flaming hosts above ;
 Whose ranks stood silent, while he drew
 Nigh to the throne of love,
 And meekly took the lowest seat,
 Yet nearest his Redeemer's feet.

Thrill'd with ecstatic awe,
 Entranc'd our spirits fell,

And saw—yet wist not what they saw ;
 And heard—no tongue can tell
 What sounds the ear of rapture caught,
 What glory fill'd the eye of thought.

Thus far above the pole,
 On wings of mountain fire,
 Faith may pursue the enfranchis'd soul,
 But soon her pinions tire ;
 It is not given to mortal man
 Eternal mysteries to scan.

Behold the bed of death ;
 This pale and lovely clay ;
 Heard ye the sob of parting breath ?
 Mark'd ye the eye's last ray ?
 No ;—life so sweetly ceas'd to be,
 It laps'd in immortality.

Could tears revive the dead,
 Rivers should swell our eyes ;
 Could sighs recal the spirit fled,
 We would not quench our sighs,
 Till love relum'd this altered mien,
 And all the embodied soul were seen.

Bury the dead ;—and weep
 In stillness o'er the loss ;
 Bury the dead ;—in Christ they sleep,
 Who bore on earth his cross,
 And from the grave their dust shall rise,
 In his own image to the skies.

INTELLIGENCE.

Translation of the Bull against the Bible Societies, issued June 29th, 1816, by Pope Pius VII. to the Archbishop of Gnesn, Primate of Poland.

PIUS P. P. VII.

VENERABLE Brother—Health and apostolic benediction. In our last letter to you we promised, very soon, to return an answer to yours; in which you have appealed to this Holy See, in the name of the other bishops of Poland, respecting what are called *Bible Societies*, and have earnestly inquired of us what you ought to do in this affair. We long since, indeed, wished to comply with your request; but an incredible variety of weighty concerns have so pressed upon us on every side, that, till this day we could not yield to your solicitation.

We have been truly shocked at this most crafty device, by which the very foundations of religion are undermined; and having, because of the great importance of the subject, conferred in council with our venerable brethren, the Cardinals of the Holy Roman Church, we have, with the utmost care and attention, deliberated upon the measures proper to be adopted by our Pontifical authority, in order to remedy and abolish this pestilence as far as possible. In the mean time, we heartily congratulate you, venerable brother, and we commend you again and again in the Lord, as it is fit we should, upon the singular zeal you have displayed under circumstances so dangerous to Christianity, in having denounced to the Apostolic See, this defilement of the faith so imminently dangerous to souls. And although we perceive that it is not at all necessary to excite him to activity who is making haste, since of your own accord you have already shown an ardent desire to detect and overthrow the impious machinations of these innovators; yet, in conformity with our office, we again and again exhort you, that whatever you can achieve by power, provide for by counsel, or effect by authority, you will daily execute with the utmost earnestness, placing yourself as a wall for the House of Israel.

With this view we issue the present Brief, viz. that we may convey to you

a signal testimony of our approbation of your excellent conduct, and may also endeavour therein still more and more to excite your pastoral solicitude and diligence. For the general good imperiously requires you to combine all your means and energies to frustrate the plans which are prepared by its enemies for the destruction of our most holy Religion: whence it becomes an Episcopal duty, that you first of all expose the wickedness of this nefarious scheme, as you have already done so admirably, to the view of the faithful, and openly publish the same, according to the rules prescribed by the Church, with all the erudition and wisdom which you possess; namely, "that the Bible printed by Heretics is to be numbered among other prohibited Books, conformably to the Rules of the Index (§ No. 2 and 3.) for it is evident from experience that the Holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit." (Rule IV.) And this is the more to be dreaded in times so depraved when our holy Religion is assailed from every quarter with great cunning and effort, and the most grievous wounds are inflicted on the Church. It is, therefore, necessary to adhere to the salutary Decree of the Congregation of the Index (June 13th, 1757) that no versions of the Bible in the vulgar tongue be permitted, except such as are approved by the Apostolic See, or published with Annotations extracted from the Writings of the holy Fathers of the Church.

We confidently hope that, in these turbulent circumstances, the Poles will give the clearest proofs of their attachment to the religion of their ancestors; and by our care, as well as that of the other Prelates of this kingdom whom on account of the Faith, we congratulate abundantly, justify the opinion we have entertained of them.

It is moreover necessary that you should transmit to us, as soon as possible, the Bible which Jacob Wujek

published in the Polish language with a commentary, as well as a copy of the edition of it lately put forth without those annotations, taken from the writings of the holy fathers of our Church, or other learned Catholics, with your opinion upon it; that thus, from collating them together, it may be ascertained after mature investigation, that certain errors lie insidiously concealed therein, and that we may pronounce our judgment on this affair for the preservation of the true faith.

Continue therefore venerable Brother, to pursue this truly pious course upon which you have entered; viz. diligently to fight the battles of the Lord for the sound doctrine, and warn the people intrusted to your care, that they fall not into the snares which are prepared for their everlasting ruin. The Church demands this from you as well as from the other Bishops, whom our rescript equally concerns; and we most anxiously expect it, that the deep sorrow we feel on account of this new species of tares which an adversary has so abundantly sown, may, by this cheering hope, be somewhat alleviated: and, we always very heartily invoke the choicest blessings upon yourself and your fellow Bishops, for the good of the Lord's flock, which we impart to you and them by our apostolic benediction.

Given at Rome, at St. Mary the Greater, June 29th, 1816, the 17th year of our Pontificate.

PIUS P. P. VII.

Remarks on the papal Bull against Bible Societies.

While we deplore the blindness of the Pope and his Cardinals in denouncing one of the most benevolent institutions which the world has ever witnessed, and while we lament that such an obstacle has been thrown in the way of circulating the Scriptures among the Roman Catholics, we may derive some consolation from the promise that "all things shall work together for good to them that love God." It is in the power of him who governs the

universe so to overrule this act of the Pope, as to make it the means of opening the eyes of many papists, and of overthrowing that intolerant hierarchy by which they have been kept in darkness and bondage. This, however, is not all the good which may result. Various denominations of Protestants may be led to compare this act of the Pontiff with some other things of a similar character, which have been done by those who have professedly renounced popish principles.

This "*Bull*" is a "*Pastoral Letter*;" and in its spirit, bears a strong resemblance to another which issued from the synod of Philadelphia in the same year. In what light would the members of the synod regard the Bull of the Pope, in which Protestants are considered as "*heretics*"—and the most benevolent projects of Bible Societies as "*impious machinations of innovators*"—or as the most crafty device by which the very foundations of religion are undermined"—and in which all the "*Bibles printed by heretics*," that is, by protestants, are denounced as "*prohibited books*!" Are not the members of the Synod astonished at this arrogance, blindness, and folly in the Pontiff and his Cardinals? Let them hence infer in what light their own "*Pastoral Letter*" must be viewed by Hopkinsians, and by all the sects who have been involved with them in censure and condemnation. The conduct of all Protestant ecclesiastical bodies who have assumed the power of denouncing dissenters from them is viewed by others in much the

same light as they view the conduct of the Court of Rome.

Moreover, as there are individuals, who, like the Pope, venture to calumniate whole sects of Christians as "heretics," and their teachers as enemies to God and religion, as destitute of piety and goodness, as aiming to "undermine the very foundations of religion;" such individuals should remember that "Pius P. P. VII." has as good a right to reproach all Protestants as "heretics," as they have thus to reproach dissenters from their opinions. In justification of their conduct, they plead a regard to "the orthodox faith," to "the religion of their ancestors," and a deep

"concern for the souls of men."

The Pontiff does the same. Nor have we any evidence that he is not as sincere as others who assume a similar power of judging and condemning.

The censures of the Pontiff against Protestants may be regarded as evidence that *he thinks* they are "heretics" and in the wrong. This is all. He is as liable to err as others. The same may be said of the censures of individuals of other denominations, who follow the Pope's example. From his arrogance and folly let others learn humility and wisdom—from his rashness and censure, let others learn forbearance and candour.

ANNIVERSARY OF THE AMERICAN BIBLE SOCIETY.

New-York, May 9.

YESTERDAY the first anniversary of the AMERICAN BIBLE SOCIETY was celebrated in this city.—The meeting was held at Washington Hall, where the Society assembled at 11 o'clock, A. M. Gen. *Matthew Clarkson*, the senior Vice-President, present, presided. The business of the day was opened by reading the 55th chapter of Isaiah, by the Rev. Dr. Romeyn. A letter was read from the venerable President of the Society, *Hon. Elias Boudinot*, of New-Jersey, apologizing for not being able to attend, on account of the state of his health, and expressing his most ardent wishes and his fervent prayers,

for the prosperity of the Society. Similar letters were read from the Hon. John Jay, Governor Smith, of Connecticut, Judge Washington, Judge Tillghman, of Pennsylvania, Judge Thompson, of New-York, and the Vice-President of the United States, the Hon. Daniel D. Tompkins, giving their several reasons for not being able to attend the meeting, and all expressing their strongest wishes for the success of the Institution.—The first annual *Report* of the Society was then read by the Secretary, the Rev. Dr. Romeyn. As it is ordered to be printed, the public will be favoured with it at large.

MARINE BIBLE SOCIETY.

CONSTITUTION.

1. THIS Society shall be styled the MARINE BIBLE SOCIETY OF NEW-YORK, Auxiliary to the American Bible Society.

2. The sole object of this Society shall be to encourage the circulation of the Holy Scriptures without note or comment, among Seamen. The only copies in the English language

to be circulated by the Society, shall be the version in common use.

3. Every person who shall subscribe not less than one sixteenth of a dollar per month, shall be a member of this Society; and any person who shall subscribe and pay at one time not less than ten dollars, shall be a member for life.

4. Each subscriber shall be entitled to the amount of his subscription in Bibles at cost, provided it be equal to the price of one or more copies.

5. The business of the Society shall be conducted by a President, four Vice-Presidents, a Treasurer, a Corresponding Secretary, a Recording Secretary, and thirty-six Managers, seven of whom shall be a quorum to transact business. They shall meet at least once in three months; shall call special meetings of the Society, make by-laws for their own government, and fill such vacancies as may occur in their own board.

6. The annual meeting shall be held on the third Monday in April in each year; when the Officers and Managers shall be chosen, the accounts presented, and the proceedings of the foregoing year reported.

7. No alteration shall be made in this Constitution, unless it be proposed by the Board of Managers, and agreed to by the Society, at an annual meeting.

Officers of the Society.

Mr. JONATHAN LITTLE, President.
 Mr. Thomas S. Townsend, 1st. V. P.
 Mr. Joseph Smith, 2d. Vice-President.
 Capt. Christopher Prince, 3d. V. P.
 Mr. John Withington, 4th. V. P.
 Mr. Najah Taylor, Treasurer.
 Mr. Ward Stafford, Corres. Secretary.
 Mr. Daniel Lord, jr. Recording Sec;
 —and thirty-six Managers, twenty-one of whom are Captains.

Boston Recorder.

BIBLE FOR THE INDIANS.

WE notice with pleasure, that the Board of Directors of the American Bible Society have resolved to publish the Bible in the language of the Aborigines of this country. We cherish the hope that something will yet be done for this abused and much injured people; and that while we are fattening on the soil which "Nature's great charter" had given them, Christians, at least, will not be backward in sending the Bible and Missionaries to teach them its holy precepts and the blessings of civilization, as some remuneration for their sufferings. Who can read the following reflections of an Indian Chief, and not feel for them and acknowledge that they are men of like passions with ourselves.

The writer of this was present at a dinner given by General Knox, to a number of Indians in the year 1789, at New-York; they had come to the President on a mission from their nations. The house was in Broadway. A little before dinner, two or three of the Sachems, with their chief or principal man, went into the balcony at

the front of the house, the drawing room being up stairs. From this they had a view of the city, the harbour, Long-Island, &c. After remaining there a short time, they returned into a room, apparently dejected; but the chief more than the rest. General Knox took notice of it, and said to him, Brother! what has happened to you?—You look sorry; Is there any thing to distress you? He answered—"I'll tell you, brother. I have been looking at your beautiful city—the great water—your fine country—and see how happy you all are. But then, I could not help thinking, that this fine country and this great water were once ours. Our ancestors lived here—they enjoyed it as their own in peace—it was the gift of the Great Spirit to them and their children. At last the white people came here in a great canoe. They asked only to let them tie it to a tree, lest the waters should carry it away—we consented. They then said some of their people were sick, and they asked permission to land them and put them under the shade of the trees. The ice then

came, and they could not go away. They then begged for a piece of land to build wigwams for the winter—we granted it to them. They then asked for some corn to keep them from starving—we kindly furnished it to them, they promising to go away when the ice was gone. When this happened, we told them they must go away with their big canoe; but they pointed to their big guns round their wigwams, and said they would stay there, and we could not make them go away. Afterwards, more came. They brought spiritous and intoxicating liquors with them, of which the Indians became very fond. They persuaded us to sell them some land. Finally they drove us back, from time to time, into the wilderness, far from the water, and fish and the oysters—they have destroyed the game—our people have wasted away, and now we live miserable and wretched, while you are enjoying our fine and beautiful country. This makes me sorry, brother! and I cannot help it.”

Bos. Recorder. BOUDINOT.

ANNUAL CENSUS

Of the Humane and Criminal Institutions in the City of New-York, collected by the attending minister, John Stanford, A. M. May 1, 1817.

Orphan Asylum, boys 66, girls 47, total 113—City Alms-House, men, women and children, 1500—City Hospital, patients 190, maniacs 78—268. Debtor's Prison, in confinement, including the liberties, 300—Bridewell, men and women, 127—Penitentiary, (Bellevue) men and women, 752—Total, 3249. N. B. Total last year 2401. Increase 848.

SLAVE TRADE.

This abominable traffic has recently found a driving mart at the island of Madagascar,—where it has been carried on, with all its cruelties, by French, English, Spanish, Portuguese, and AMERICAN! vessels. The British ships of war, in the Eastern seas, have attempted to put a stop to this trade in blood. The *Tyne*, Capt. CURRON, has captured the *Gustava*, *Alligator*, *Petit-Anne*, *Eloise*, *l'Elonore*, *St. Jaques*, *Neptune*, *Grappler*, and *Penenzia*—some of which had slaves on board, and others were found in

port with powers of attorney on board, to procure slaves. On board *l'Elonore*, were found 137 slaves in a living mass, and the following is an extract from her log book:—“*Fresh breezes and squally at four, the sea rising, put on the hatches—found four of the slaves dead for want of air.*” The account then adds, that “Near St. Jago, the *Tyne* fell in with the *American sch'r. Franklin*, bound on the same trade: and the crew informed that there were nearly one hundred American vessels fitting at Havana for the Slave Trade, and that from four to six vessels per month arrived there with slaves from the coast of Guinea. They are chiefly schooners, (clippers) and sail with such rapidity that men of war have little chance of overtaking them. The *Franklin* was one of them, of only 49 tons, and 14 men; and intended to carry slaves across the Atlantic!

Centinel.

Two brothers, by the name of Sparrow, have been sentenced to death in North-Carolina, for negro stealing, and were to be executed May 16.

RECENT ANNUAL MEETINGS.

THE *Massachusetts Congregational Charitable Society*, held its annual meeting on Monday, May 26, at 11 o'clock, A. M. at the Vestry of the Church in Chauncy-place. The officers of the last year, with one exception, were re-elected; Rev. E. Pearson, L. L. D. a counsellor, in the place of William Shaw, D. D. deceased; Rev. Alvan Hyde, was elected a member in the place of Dr. Shaw.

The *Episcopal Convention* met at the Vestry of Trinity Church on Tuesday morning. In consequence of the absence of the Rev. Mr. Crocker, appointed preacher, there was no discourse on this occasion.

In the afternoon the *Society for Promoting Christian Knowledge, Piety, and Charity*, held its annual meeting at Chauncy-place. At 4 o'clock, a Discourse was delivered before the Society by Rev. Dr. Richmond, and a collection taken in aid of the Society's funds. The officers elected for the ensuing year, were

Rev. E. PORTER, D. D. President.
SAM'L. PARKMAN, Esq. V. P.

Rev. SAM'L. RIPLEY, Secretary.

ELISHA CLAP, A. M. Treasurer—
and seven Trustees.

In the evening a Discourse was delivered by Rev. *Moses Stuart*, before the *Massachusetts Missionary Society*, from Matt. vi. 10. A collection was taken.

On Wednesday morning, May 28, *Daniel Dana*, D. D. delivered a Discourse before the *Society for Promoting Christian Knowledge*, from Hosea, iv. 6—and a collection was made in aid of the funds of the Society.

At 1 o'clock, the *Election Sermon* was preached, from Isaiah iv. 5, by the Rev. *Thomas Snell*, of North-Brookfield.

In the evening, a Discourse was delivered at the Old South Church, before the *Evangelical Missionary Society of Massachusetts*, by *John Foster*, D. D. from Luke xxiv. 46, 47—and a collection taken.

On Thursday, at 11 o'clock, *Alvan Hyde*, D. D. delivered a Discourse

from 2 Peter ii. 1, before the *Massachusetts Convention of Congregational Clergy*, at the Church in Brattle-street. A collection, amounting to 473 dollars, thirty-one cents, was taken for the relief of the widows and children of deceased ministers.

The Convention held its meeting on Wednesday afternoon and Thursday ensuing. The preacher for the next year is *Henry Ware*, D. D. Professor of Divinity in Harvard University. In case of failure, his place is to be supplied by *Abiel Holmes*, D. D. Rev. *Charles Lowell*, was chosen Treasurer of the Convention—Rev. *John Pierce*, Scribe.

On Friday, May 30, the *Massachusetts Society for Suppressing Intemperance* met at the Church in Chauncy-place. *Samuel Worcester*, D. D. delivered a Discourse from Eccles. ix. 18—and a contribution was made in aid of the funds of the Society. The officers of the last year, with the exception of one, were re-elected—*Jonathan Phillips*, Esq. a counsellor, in the place of Hon. *Richard Sullivan*, resigned.

REMARKABLE OCCURRENCES.

THE following remarkable occurrences have been mentioned in the public papers:—

That there has been an earthquake between Tobago and the south seas which had sunk land 90 miles in extent.

That an earthquake has been felt in Spain, at Barcelona, Levida, Saragossa, and Madrid, on the 18th of March. At Saragossa a painting in a Chapel had been thrown down during mass, and the affrighted people left the Church. At Madrid a wall of porcelain manufactory was overturned and two men killed; and the palace of justice was so shaken that the judges left their seats.

That at *Ath*, in Holland, April 11,

in a frightful storm, the lightning struck the temple of the Cathedral, set it on fire, and destroyed the whole edifice.

That the whole town of Amedillo, in Spain, has been buried by the falling of a neighbouring mountain—that all the inhabitants perished, and nothing but the top of a belfry is seen above the ruins.

That Barcelona, in South-America, has been taken by storm—that the garrison had upwards of 1000 men killed, and that "*the soldiers of every rank and station*"—who committed these murders—"conducted themselves in the most EXEMPLARY MANNER!" such is the insanity which accompanies war.